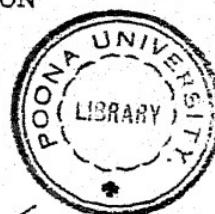


WISDOM OF THE EAST

THE RELIGION OF THE KORAN

BY ARTHUR N. WOLLASTON
K.C.I.E.

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The accompanying Extracts from the Koran are taken from the Translation by the late Professor E. H. Palmer, published in 1880 in the Sacred Books of the East Series.

EDITORIAL NOTE

THE object of the Editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" Series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER-BYNG.
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INTRODUCTION

The Koran.—As the sacred volume of some 170 millions of the present inhabitants of the world, the Koran possesses an interest and importance which well merit, and will amply repay, attention and study. To the pious Musulman it is the very Word of God, the true rule of life, and the source of all his hopes for the future.

It is universally allowed to be written with the utmost elegance and purity of style, though, of course, as the standard of the Arabic tongue, it scarcely comes within the pale of grammatical criticism. But, apart from this, it would be difficult to surpass the eloquence and beauty of its diction, and well may Muhammad have disclaimed all power of working miracles, trusting to the sacred Book itself as evidence of his mission from on high.

That the Koran was really the work of the Prophet of Arabia is beyond dispute, though it must be left to conjecture whether, and to what extent, others participated in his design. Pious Muslims, however, would have it believed that the book was of divine origin, and revealed to Muhammad on various occasions, sometimes at Mecca, and sometimes at Madina, during a

period of twenty-three years. After the passages had been set down in writing by his scribe from the Prophet's mouth, they were published to his followers, some of whom took copies, more or less incomplete, for their private use, but the far greater number learned them by heart. The originals when returned were placed promiscuously in a chest, where they remained in a state of confusion till the time of Abu Bakr, the Khalif or successor of the Prophet (A.D. 632-634). By his direction they were collected and additions made of those portions which had not previously been committed to writing. Matters remained in this condition till A.D. 652, when Othman, who was then Khalif, ordered a great number of copies to be transcribed from the compilation of Abu Bakr, with emendations by specially selected scholars, and dispersed this new edition throughout the Empire, in place of the old collections, which were thereupon suppressed. It may interest the curious to learn that of the seven principal editions of the Koran which were subsequently prepared, two were published and used at Madina, a third at Mecca, a fourth at Kufa, a fifth at Bussorah, a sixth in Syria; while the seventh became the common or vulgar edition throughout the land. The first printed edition appeared in Arabic at Venice in A.D. 1530, under the direction of Pagninus of Brescia. The Pope of Rome, however, was alarmed, and by his orders all the copies were committed to the flames. The next complete Arabic edition was published at Hamburg (A.D. 1649) under the auspices of Hinkelmann.

A later and more celebrated edition was printed at St. Petersburg in A.D. 1787 by command of the Empress Catherine II., for the benefit of such of her Tartar subjects as were Muslims. A Latin translation made in A.D. 1143, but not published till A.D. 1543, was followed after an interval of a century and a half (A.D. 1698) by the elaborate volumes given to the world by Father Maracci, the confessor of Pope Innocent XI. The first English edition of the Koran was the translation of Alexander Ross, which appeared at intervals between the years A.D. 1649-1688.

Unity of God.—The great doctrine of the Koran is the *Unity of God*. It is true that at the time Muhammad remodelled the religions of Arabia the peoples of that land believed in one Supreme Deity—but they also paid adoration to the fixed stars and the planets, as well as to the angels and other intelligences which were supposed to reside in the heavenly bodies: while the worship of images, which they honoured as inferior deities, was carried to such an extent that there were no less than 360 idols—one for each day in the year—before which Arab devotees were wont to prostrate themselves.

Muhammad the Apostle of God.—Assuming as an axiom which could scarcely be called in question, that there could be but one orthodox belief, Muhammad, finding that this eternal religion was in his time corrupted, claimed to be a prophet sent by God to restore the faith to its original purity. The aim was lofty, the conception magnificent; the religion of the “Faithful” was founded in humility—it reigned

in sovereign majesty and might—and countless millions now worship the God of the Arabian teacher and ruler of men; while for thirteen centuries the vault of Heaven has resounded with the cry of Islam, "There is but one God—and Muhammad is the Apostle of God."

Resurrection.—The next article of faith laid down in the Koran is a belief in a general resurrection and a future judgment. As soon as the soul is separated from the body by the angel of death—an office, so Muslims would have it believed, performed with gentleness as regards the good, and with violence in the case of the wicked—it enters into an intermediate state, there to remain till the last trump, save as regards the Prophets, whose spirits pass immediately after death to abodes of bliss. As regards the resurrection, it is generally believed that it will be alike corporeal as spiritual, and extend to all created beings, whether angels, genii, men, or animals. The dead, however, who have risen will not be brought to immediate judgment, but kept in suspense till such time—some would have it a period of no less than 50,000 years—as God shall think fit. According to Muhammadan belief the most exact justice will be meted out at the Last Day, inasmuch as a balance will be brought wherein all the actions of mankind will be weighed. When this terrible ordeal is passed, those who are admitted to Paradise will be gathered on the right hand and those who are destined to perdition on the left. Still the trials of mankind do not terminate with the ordeals which have been undergone, for all must cross a bridge which is said to be laid over the

midst of the infernal regions, and described to be finer than a hair and sharper than the edge of a sword : it is also beset on each side with briers and thorns, so that unless directed and supported by the Prophet of Islam it is impossible to pass along in safety : hence the wicked, deprived of all guidance and help, soon miss their footing, and fall headlong into the abyss yawning beneath.

Hell.—In the opinion of true believers the abode of the wicked is divided into seven circles, one below another, designed for the reception of as many distinct classes of lost souls. The first of these is called Jahannam, a receptacle for those who acknowledged one God, that is the wicked Muhammadans; these after having there been punished according to their demerits, will at length be released. The second, named Laza, is assigned to the Jews ; the third, named al Hutama, to the Christians ; the fourth, named al Sair, to the Sabaeans ; the fifth, named Sakar, to the Magians ; the sixth, named al Jahim, to the idolaters ; and the seventh, which is the lowest and worst of all, and is called Hawiyat, to the hypocrites, or those who outwardly professed some religion, but in their hearts were without a God. Muhammad has, in his Koran, been very exact in describing the various torments of Hell, which, according to him, the wicked will suffer. It is considered that eternity of damnation is reserved for infidels alone, and not for Muslims, who will be delivered from torments after they have expiated their crimes by their sufferings. Animals will be allowed to wreak their vengeance upon one

another, and then be changed to dust ; while un-believing genii will be punished eternally in the regions of Hell.

Paradise.—The joys of Paradise may be briefly described as consisting of a Garden of Bliss situated in the seventh heaven just under the throne of God.

It is pictured as beautiful beyond the dreams of imagination, and all that can delight the heart or enchant the senses is there to be found—exquisite jewels and precious stones, the tree of Happiness yielding fruits of size and taste unknown to mortals, streams flowing, some with water, some with milk, some with wine (which, forbidden in this life, is permitted in the next) albeit without any intoxicating properties, and others with honey. But all these glories will be eclipsed by the resplendent houris of Paradise ; created not of clay, as in the case of mortal women, but of pure musk, and clad in magnificent garments, their charms being enhanced by the enjoyment of perpetual youth. Entertained with the ravishing songs of the Angel Israfil, the inhabitants of Paradise will enjoy pleasures which surpass all human imagination. Let it not be supposed, however, that the happiness of the blessed is to consist wholly in corporeal enjoyments ; far otherwise, for all the varied pleasures of Paradise will pale into insignificance compared with the exquisite delight of beholding the face of the Almighty, morning and evening. The idea that women will not be admitted into Paradise is a libel upon Islam, though admittedly differences of opinion exist as to whether or not they

will pass into a separate place of happiness. Nor is it anywhere explained whether male companions will be assigned to them. One comfort, however, remains to the fair sex in that on entering Paradise they are all to become young again—an advantage which, as before explained, places them on an equality with the houris of the Abode of Bliss.

Genii or Jinns.—The Muhammadans believe in a hierarchy of angelic beings free from all sin, who neither eat nor drink, and have no distinction of sex. Invisible—save to animals—they occasionally, under special circumstances, appear in human form.

Angels.—Muhammadans believe that there are countless millions of heavenly beings who roam at will over the Universe and fill the illimitable expanse of space. The Devil, such is the teaching of the sacred volume, was once one of the angels nearest to God's presence, but fell, according to the doctrine of the Koran, for refusing to pay homage to Adam at the command of the Lord of Heaven. The four angels who are considered to enjoy God's favour in a pre-eminent degree are (1) Gabriel, by whom the divine revelations were made to the Prophet; (2) the archangel Michael, charged with the general welfare of mankind; (3) Azrail, the angel of death; and (4) Israfil, the angel of the Resurrection. In addition to these are Seraphim, occupied exclusively in chanting the praises of God; the two *secretaries*, who record the actions of men; and the *observers*, who spy out the sayings and doings of mankind; the *travellers*, who wander throughout the whole earth to ascertain whether

people utter the name of God and pray to Him ; the angels of the seven planets ; the two guardian angels appointed to keep watch over the world ; the two angels of the grave, and the nineteen in charge of the Infernal Regions.

Predestination is a point of faith among Muslims, who are taught to believe that whatever happens proceeds entirely from the Divine will, being irrevocably fixed and recorded in the tablets of Eternity. Of this doctrine Muhammad makes great use in the Koran, encouraging his followers to fight without fear, and even desperately, when the occasion might require, since caution is of no avail against the decrees of Fate, and life cannot be prolonged when the destined hour arrives.

Prayer was by Muhammad thought so necessary a duty that he was wont to call it the pillar of religion and the key of Paradise—and he obliged his followers to pray five times a day at certain stated periods. Public notice is given from the steeples of the mosques when these periods are at hand, and then all good Muslims, turning their faces to the temple of Mecca, prostrate themselves in adoration before the Supreme Ruler of the world. Two peculiarities deserve mention—one that the Faithful, though the Prophet bids them take their “ornaments to every mosque,” are not generally wont to address themselves to God in sumptuous apparel, but lay aside their costly habits and pompous decorations lest they should seem proud and arrogant. The other is that they do not admit their women to worship with them in public, but leave the gentler sex for the most part to perform their devotions at home.

"Church parade" finds no place in the devotions of Islam.

Almsgiving is of a two-fold description—legal (from which there is no escape), varying from a fortieth to a fifth of the property; and voluntary, according to the liberality or otherwise of the donor.

Fasting is considered a duty of so great moment that Muhammad characterized it as the "gate of religion," and proclaimed that "the odour of the mouth of him who fasteth is more grateful to God than that of musk." Fasting in the daytime during the month Ramazan is obligatory from the hour when the new moon first rises till the appearance of the next new moon—and none are excused except travellers and sick persons. As the Arabian year is lunar, of course each month runs in time through all the different seasons of the solar year; accordingly, Ramazan at fixed periods falls in summer, and then the fast is extremely rigorous and mortifying. On the expiration of the allotted time, the reaction which sets in after so lengthened a period of restraint finds vent in every conceivable token of joy; the men lounge about happy, merry, and convivial; while the fair sex don their best jewellery and brightest attire: festive songs and loud music fill the air, friends meet, presents are distributed, and all is life, joy, cheerful mirth, and amusement.

Voluntary fasts are recommended both by the example and approbation of the Prophet, and especially in regard to certain days of the months which are considered sacred.

A pilgrimage to Mecca is considered an all-

important duty, but is not absolutely compulsory, inasmuch as though every Muslim is enjoined to visit the Holy City at least once during his life-time, there is a saving clause, "provided able to do so." Some maintain that if a person cannot go himself he may hire another to go in his stead, but the more orthodox consider that pilgrimage cannot be performed by proxy, quoting the example of Muhammad, who, ready as he was to impose the duty upon others, was no less willing to accept the obligation himself. It is also worthy of notice that the institution had for centuries before the introduction of Islam been in vogue in Arabia, and the Prophet merely lent to the custom the all-potent weight of his sanction and approval.

The pilgrimage must be performed between the seventh and tenth days of the month known as Zu'l Hijja, a visit to Mecca at any other time not having the full merit attaching to that act of piety if undertaken at the enjoined period. After performing the pilgrimage, the pious devotee is entitled to the coveted title of Haji. Even women are not excused from the performance of the pilgrimage, and a portion of the temple at Mecca is appropriated to female devotees: but the weaker sex are forbidden to go alone, and must perforce be accompanied by a husband, relation, or person worthy of confidence. After the pilgrimage is finished the Hajis generally betake themselves to the mosque which contains the tomb of the Prophet at Madina, an act of piety which, though highly meritorious as an effectual mode of drawing near to God through his messenger

Muhammad, is a voluntary undertaking, at the choice and free will of the individual. It is scarcely possible to state accurately the precise number of pilgrims who annually repair to Mecca, but perhaps 50,000 to 60,000 may be taken as a fair average, and of these about 30,000 to 40,000 proceed by sea.

Prohibitions may be briefly classed under the following heads:—

(1) The drinking of wine, under which name all sorts of inebriating liquors are comprehended, is forbidden in the Koran. It is true that the injunctions of the Prophet are not infrequently disregarded—but the more conscientious are so strict that they hold it unlawful not only to taste wine but even to press grapes to make it, while to buy or sell intoxicating drinks would be repugnant to the instincts of a true Muslim.

(2) Gaming is prohibited in the sacred volume, and under this head are included all games which are subject to hazard and chance, such as dice, cards, etc. Chess, indeed, is almost the only exception to the general interdiction which Muslim doctors allow, deeming it lawful because it depends wholly upon skill: but lest the pieces used should be considered as "images," it is in some countries played with simple blocks of wood or ivory.

(3) A distinction of meats was so generally enforced amongst Eastern nations, that it will occasion no wonder that the Koran prohibits the eating of blood and swine's flesh, and whatever either (a) dies of itself, (b) is slain in the name or

in honour of any idol, (c) is strangled or killed by a blow or fall, or by any beast. In case of necessity, however, when starvation is imminent, it is permissible by the law of Islam to eat any kind of food.

(4) Usury is not allowable.

(5) The practice of infanticide, so long prevalent amongst pagan Arabs prior to the time of Muhammad, is condemned in the Koran, as is a custom, common amongst nations of old, of sacrificing children to idols.

(6) The ill-treatment of orphans is especially condemned in the Koran.

(7) Tobacco was not introduced into Turkey, Arabia, and other parts of Asia for many years after the time of Muhammad, and of course no direct reference to its use is contained in the Koran, which was written little less than a thousand years before the drug came into general use in the East. The Muslim world is, however, to some extent divided as regards the use of tobacco—perhaps, indeed, it may be said, in general terms, that in theory it is considered an unlawful luxury, while in practice its use is more or less general. Of course there are exceptions, notably as regards the fanatical sect of the Wahabis, who, on rising into power at the commencement of the eighteenth century, interdicted the use of a drug which they considered in the highest degree obnoxious and objectionable.

Marriage amongst Muslims is a civil rather than a religious institution; but it may be well to explain that under the teaching of the Koran a

true believer "may marry what seems good to you, by twos, or threes, or fours, and if ye fear that ye cannot be equitable, then only one, or what your right hands possess"—that is, female slaves. The purport of these injunctions is not free from doubt, as the unlimited number of concubines, to which reference is made, may be held to apply only to the case of one wife. As a matter of fact, however, the widest interpretation is generally placed upon the text by the richer part of the Muslim community, who add when so disposed to the maximum of four wives as many concubines as they think fit, while the humbler classes are mostly content with a solitary spouse, though, as worldly prosperity advances, not infrequently they increase the number of "slave girls" in the harem. Permission to put away wives at the wish and desire of their husbands is fatally easy, as the latter need not seek justification in any misconduct on the part of the women thus dismissed from the domestic hearth. Practically, however, it is open to doubt whether the wide freedom of action under both heads sanctioned by the Koran is a factor to the extent which might have been supposed as regards the everyday life of the many millions who bow the knee as co-religionists of the Prophet of Arabia; perhaps, indeed, other injunctions which necessitate a dower and a return of money when separation occurs are a bar not less to plurality of wives, than to their indiscriminate divorce.

Proselytism.—Few commands in the Koran are more clear or forcible than the direction to extend the Muslim religion at the point of the

sword, and it would be difficult to conceive a precept which would appeal more powerfully to the instincts of the race to whom it was addressed. "The Koran or the Sword" is an alternative which meets the eye on every page of the history of Islam. To press upon the warriors of Arabia the need for fighting would seem almost a work of supererogation ; but to hold out the bliss of Paradise as a reward for those who should fall on the battle-field of the faith, was a potent means for securing a religious revival such as the world has scarcely, if ever, witnessed. It is also worthy of note that to this free use of the sword enjoined by the Prophet of Arabia, is due the extension of his religion, which as years rolled on spread far and wide amongst the nations of the earth. It was no longer the faith of a tribe, but one of the religions of the world—a powerful factor in the history of mankind.

Such, in briefest outline, is the religion of Islam. To examine it fairly the critic must remember the circumstances and the surroundings in which it was founded. Be it then kept in mind that the greater portion of Arabia is an arid territory with stretches of parched, inhospitable sands, affording but scanty support for man or beast ; this being so, can it be wondered at that the Paradise held out to the denizens of such a spot is a land with flowing rivers and all the concomitants which follow in the wake of the greatest of all boons in a tropical clime—a pure limpid stream spreading delights alike to the eye as to the body, and enriching nature with all the

beauties of shade and the charms of fertility. Further, in a land with Eastern love of ornamentation and garments decked with superb jewels and brilliant gems, should it be a source of astonishment or occasion for marvel that the blessed in the Paradise of Islam are to be adorned with bracelets of gold, and clothed with robes of green silk and brocade ? The delights of Heaven are in this respect but a reflex of the joys of Earth.

That the Religion of the Muslim Prophet is sensual can scarcely be denied ; though even from this point of view it must not be overlooked that in the early ages of Islam its votaries were engaged in a constant struggle with the peoples by whom they were surrounded, and the indulgence of the permitted number of four wives practically in those days meant but little more than a spouse in each of the towns where the husband was fighting " the good fight with all his might." Truth also forces the admission that it is not easy to realise what is to happen at the re-union of husband and wife on entering Paradise, seeing that the former is allowed to be captivated with the charms of the resplendent houris, whose perpetual beauty, albeit one of the delights of the Abode of Bliss, is scarcely likely to appeal to the fair sex translated from Earth to Heaven, who might perchance have preferred that they alone should possess a blessing which they would gladly have found denied to their rivals. Can it be, that as in this terrestrial sphere a Muhammadan wife is content to be one amongst others, she would be happy and content were she to be

assigned in Heaven a role which is but a continuation in the next world of the position assigned to her in the realms on Earth? To give an answer is not possible—till the Great Hereafter solves a problem of the Muslim faith which must ever remain incapable of solution on this side of the grave.

If this much is said in a spirit of criticism, it is but fair to add that the Prophet of Arabia did superb service to the cause of religion by sweeping away the worship of idols, and proclaiming that there is but one God who alone is to be adored. That the mission of Muhammad had its imperfections is scarcely open to doubt: but no less must it be admitted that his aims were lofty, and his conceptions noble; while the Koran which embodied the faith which he proclaimed must ever remain a testimony to an inspiration which, if human, is so rare as to justify the claim that it was little less than divine.

A. N. WOLLASTON.

GLEN HILL,
WALMER, October 1904.

EXTRACTS FROM THE KORAN

THE KORAN

CHAPTER II., Verse 1.—In the name of the Merciful and Compassionate God

That is the Book ! there is no doubt therein ; a guide to the pious, who believe in the unseen, and are steadfast in prayer, and of what we have given them expend in alms ; who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure. These are in guidance from their Lord, and these are the prosperous.

Chapter VI., Verse 109.—They swore by God with their most strenuous oath, that if there come to them a sign they will indeed believe therein. Say, “ Signs are only in God’s hands : but what will make you understand that, even when one has come, they will not believe ? ”

(110).—We will overturn their hearts and their eyesights, even as they believed not at first ; and we will leave them, in their rebellion, blindly wandering on.

And had we sent down unto them the angels, or

the dead had spoken to them, or we had gathered everything unto them in hosts, they would not have believed unless that God pleased—but most of them are ignorant.

So have we made for every prophet an enemy, devils of men and jinns ; some of them inspire others with specious speech to lead astray ; but had thy Lord pleased they would not have done it ; so leave them with what they do devise.

And let the hearts of those who believe not in the hereafter listen to it ; and let them be well pleased with it ; and let them gain what they may gain !

Of other than God shall I crave a decree, when it is He who has sent down to you the Book in detail, and those to whom we gave the Book know that it is sent down from thy Lord in truth ? be thou not then of those who doubt.

(115).—The words of thy Lord are fulfilled in truth and justice ; there is none to change His words, for He both hears and knows.

Chapter VII., Verse 201.—Shouldst thou not bring them a sign, they say, “ Hast thou not yet made choice of one ? ” Say, “ I only follow what is inspired to me by my Lord. These are perceptions from my Lord, and a guidance and a mercy to a people who believe.”

And when the Koran is read, then listen thereto and keep silence ; haply ye may obtain mercy.

Chapter X., Verse 38.—This Koran could not have been devised by any beside God ; but it verifies that which was before it, and details the Book—there is no doubt therein—from the Lord of the worlds.

Do they say, "He hath devised it?" Say then, "Bring a verse like it,—and call, if ye can, on other than God, if ye do tell the truth!"

Chapter XVII., Verse 90.—Say, "If mankind and jinns united together to bring the like of this Koran, they could not bring the like, though they should back each other up!"

We have turned about for men in this Koran every parable, but most men refuse to accept it, save ungratefully.

And they say, "We will by no means believe in thee, until there gush forth for thee a fountain from the earth; or there be made for thee a garden of palms and grapes, and rivers come gushing out amidst them; or thou make the sky to fall down upon us in pieces; or thou bring us God and the angels before us; (95) or there be made for thee a house of gold; or thou climb up into the heaven; and even then we will not believe in thy climbing there, until thou send down on us a book that we may read!"

Chapter XLI., Verse 1.—In the name of the Merciful and Compassionate God.

A revelation from the Merciful, the Compassionate; a book whose signs are detailed; an Arabic Koran for a people who do know; a herald of glad tidings and a warning.

Chapter LIII., Verse 1.—In the name of the Merciful and Compassionate God.

By the star when it falls, your comrade errs not, nor is he deluded! nor speaks he out of lust! It is but an inspiration inspired! (5) One mighty in power taught him, endowed with sound understanding, and appeared, he being in the loftiest tract.

UNITY OF GOD

CHAPTER II., Verse 256.—God, there is no god but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what behind them, and they comprehend not aught of His knowledge but of what He pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand.

Chapter IV., Verse 51.—Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He pleases: but he who associates aught with God, he hath devised a mighty sin.

Chapter VII., Verse 190.—Will they associate with Him those who cannot create aught, but are themselves created, which have no power to help them, and cannot even help themselves?

But if ye call them unto guidance they will not follow you. It is the same to them if Thou dost call them, or if Thou dost hold Thy tongue.

Those whom ye call on other than God are servants like yourselves. Call on them then,

and let them answer you, if so be ye tell the truth ! Have they feet to walk with ? or have they hands to hold with ? or have they eyes to see with ? or have they ears to hear with ? Call upon your partners ; then plot against me, and do not wait.

(195).—Verily, my patron is God, who hath sent down the Book, and He is the patron of the righteous. But those whom ye call on beside Him cannot help you, nor can they even help themselves. But if ye call them unto the guidance they will not hear, thou mayest see them looking towards thee, yet they do not see. Take to pardon, and order what is kind, and shun the ignorant ; and if an incitement from the devil incites you, then seek refuge in God ; verily, He both hears and knows.

Chapter XIII., Verse 15.—On Him is the call of truth, and those who call on others than Him shall not be answered at all, save as one who stretches out his hand to the water that it may reach his mouth, but it reaches it not ! The call of the misbelievers is only in error.

And God do those who are in the heavens and the earth adore, whether they will or no ! As do their shadows also morn and eve.

Say, “Who is Lord of the heavens and the earth ?” Say “God.” Say, “Do ye take beside God patrons who cannot control profit or harm for themselves ?” Say, “Shall the blind and the seeing be held equal ? or shall the darkness and the light be held equal ? or have they made associates with God who can create as He creates, so that the creation seem familiar to them ?”

Say, "God is the creator of everything, and He is the one, the dominant."

Chapter XVII., Verse 23.—Put not with God other gods, or thou wilt sit despised and forsaken.

Chapter XIX., Verse 91.—They say, "The Merciful has taken to Himself a son" : ye have brought a monstrous thing ! The heavens well-nigh burst asunder thereat, and the earth is riven, and the mountains fall down broken, that they attribute to the Merciful a son ! But it becomes not the Merciful to take to Himself a son ! There is none in the heavens or the earth but comes to the Merciful as a servant ; He counts them and numbers them by number, (95) and they are all coming to Him on the resurrection day singly.

Chapter XXVII., Verse 60.—Say, "Praise belongs to God ; and peace be upon His servants whom He has chosen ! Is God best, or what they associate with Him ?" He who created the heavens and the earth ; and sends down upon you from the heaven water ; and we cause to grow therewith gardens fraught with beauty ; ye could not cause the trees thereof to grow ! Is there a god with God ? nay, but they are a people who make peers with Him ! He who made the earth, settled, and placed amongst it rivers ; and placed upon it firm mountains ; and placed between the two seas a barrier ; is there a god with God ? nay, but most of them know not ! He who answers the distressed when he calls upon Him and removes the evil ; and makes you successors in the earth ; is there a god with God ? Little is it that ye are mindful. He who guides you in the darkness, of the land

and of the sea ; and who sends winds as glad tidings before His mercy; is there a god with God ? exalted be God above what they associate with Him ! (65) He who began the creation and then will make it return again ; and who provides you from the heavens and the earth ; is there a god with God ? so bring your proofs if ye do speak the truth.”

Chapter CXII., Verse 1.—In the name of the Merciful and Compassionate God

Say, “ He is God alone !

“ God the Eternal !

“ He begets not and is not begotten !

“ Nor is there like unto Him any one ! ”

MUHAMMAD THE APOSTLE OF GOD

CHAPTER III., Verse 136.—Muhammad is but an apostle ; apostles have passed away before his time ; what if he die or is killed, will ye retreat upon your heels ? He who retreats upon his heels does no harm to God at all ; but God will recompense the thankful. It is not for any soul to die, save by God's permission written down for an appointed time ; but he who wishes for the reward of this world we will give him of it, and he who wishes for the reward of the future we will give him of it, and we will recompense the grateful.

Chapter IV., Verse 164.—But God bears witness to what He has revealed to thee ; He revealed it in His knowledge, and the angels bear witness too, though God is witness enough.

(165).—Verily, those who misbelieve and obstruct the way of God, have erred a wide error.

Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road—save the road to Hell, to dwell therein for aye ; that is easy enough to God !

O ye folk ! the Apostle has come to you with truth from your Lord ; believe then, for it is

better for you. But if ye misbelieve, then God's is what is in the heavens and the earth, and God is knowing, wise.

Chapter VI., Verse 49.—We do not send our messengers save as heralds of glad tidings and of warning, and whoso believes and acts aright, there is no fear for them, and they shall not be grieved, but those who say our signs are lies, torment shall touch them, for that they have done so wrong.

(50).—Say, “I do not say to you, mine are the treasures of God, nor that I know the unseen ; I do not say to you, I am an angel—if I follow aught but what I am inspired with ;” say, “Is the blind equal to him who sees ?” What ! do ye not reflect ?

Admonish therewith those who fear that they shall be gathered unto their Lord ; there is no patron for them but Him, and no intercessor ; haply they may fear.

Repulse not those who call upon their Lord in the morning and in the evening, desiring His face ; they have no reckoning against thee at all, and thou hast no reckoning against them at all ; repulse them and thou wilt be of the unjust.

So have we tried some of them by others, that they may say, “Are these those unto whom God has been gracious amongst ourselves ?” Does not God know those who give thanks ?

And when those who believe in our signs come to thee, say, “Peace be on you ! God hath prescribed for Himself mercy ; verily, he of you who does evil in ignorance, and then turns again and does right,—verily, He is forgiving and merciful.

(55).—Thus do we detail our signs, that the way of the sinners may be made plain.

Say, "I am forbidden to worship those ye call upon beside God ;" say, "I will not follow your lusts, for then should I err and not be of the guided."

Say, "I stand on a manifestation from my Lord, which ye call a lie. I have not with me what ye fain would hasten on, that the matter might be settled between me and you ; but God knows best who are the unjust."

Chapter XXXIII., Verse 40.—Muhammad is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets ; for God all things doth know !

RESURRECTION

CHAPTER III., Verse 182.—Every soul must taste of death ; and ye shall only be paid your hire upon the resurrection day.

Chapter IV., Verse 89.—God, there is no God but He ! He will surely assemble you on the resurrection day, there is no doubt therein ; who is truer than God in His discourse ?

Chapter XI., Verse 19.—Whosoever shall wish for the life of this world and its ornaments, we will pay them their works therein, and they shall not be cheated. These are those for whom there is nothing in the hereafter save the Fire ; and void is what they made therein, and vain what they were doing !

Chapter XIV., Verse 49.—Think then not indeed that God fails in His promise to His apostles ; verily, God is mighty, the Lord of vengeance ; on the day when the earth shall be changed for another earth, and the heavens too ; and (all) shall go forth unto God, the one, the dominant.

(50).—Thou shalt see the sinners on that day bound together in fetters ; with shirts of pitch, and fire covering their faces ; that God may reward each soul according to what it has earned ; verily, God is swift at reckoning up !

Chapter XVI., Verse 34.—To those whom the angels take off in a goodly state they shall say, “Peace be upon you ! enter ye into Paradise for that which ye have done.”

Chapter XVII., Verse 52.—They say, “What ! when we have become bones and rubbish are we to be raised up a new creature ? ” Say, “Be ye stones or iron, or a creature, the greatest your breasts can conceive ! ” Then they shall say, “Who is to restore us ? ” Say, “He who originated you at first ; ” and they will wag their heads and say, “When will that be ? ” Say, “It may perhaps be nigh.”

Chapter XXI., Verse 49.—We will place just balances upon the resurrection day, and no soul shall be wronged at all, even though it be the weight of a grain of mustard seed, we will bring it ; for we are good enough at reckoning up.

Chapter XXIII., Verse 104.—And when the trumpet shall be blown, and there shall be no relation between them on that day, nor shall they beg of each other then !

(105).—And he whose scales are heavy,—they are the prosperous ; but he whose scales are light,—these are they who love themselves, in hell to dwell for aye ! The fire shall scorch their faces, and they shall curl their lips therein ! “Were not My signs recited to you ? and ye said that they were lies ! ” They say, “Our Lord ! our misery overcame us, and we were a people who did err ! Our Lord : take us out therefrom, and if we return (*i.e.* to our evil ways) then shall we be unjust.”

Chapter LXXV., Verse 35.—Is not He able to quicken the dead ?

Chapter III., Verse 190.—“Lord ! verily, we heard a crier calling to the faith, ‘ Believe in your Lord,’ and we did believe. Lord ! forgive us our sins and cover our offences, and let us die with the righteous. Lord ! and bring us what Thou hast promised us by Thy apostles, and disgrace us not upon the resurrection day ; for, verily, Thou dost not break Thy promises ! ” And the Lord shall answer them, “ I waste not the works of a worker amongst you, be it male or female,—one of you is from the other.”

HELL

CHAPTER IV., Verse 18.—But whoso rebels against God and His Apostle, and transgresses His bounds, He will make him enter into fire, and dwell therein for aye ; and for him is shameful woe.

Chapter IX., Verse 69.—God has promised unto the hypocrites, men and women, and unto the unbelievers, hell-fire, to dwell therein for aye ; it is enough for them ! God shall curse them, and theirs shall be enduring woe.

Chapter X., Verse 28.—But, as for those who have earned ill, the reward of evil is the like thereof ; abasement shall cover them ! they shall have none to defend them against God ; as though their faces were veiled with the deep darkness of the night ; these are the Fellows of the Fire, and they shall dwell therein for aye.

Chapter XI., Verse 120.—“ I will surely fill Hell with jinns and mankind altogether.”

Chapter XIV., Verse 19.—Then they asked for an issue ; and disappointed was every rebel tyrant. Behind such a one is Hell, and he shall be given to drink liquid pus. (20) He shall try to swallow it, but cannot gulp it down ; and death shall come

upon him from every place, and yet he shall not die ; and behind him shall be rigorous woe !

Chapter XV., Verse 44.—It (Hell) has seven doors ; at every door is there a separate party of them.

Chapter XVIII., Verse 28.—But say, “ The truth is from your Lord, so let him who will, believe ; and let him who will, disbelieve.” Verily, we have prepared for the evil-doers a fire, sheets of which shall encompass them ; and if they cry for help, they shall be helped with water like molten brass, which shall roast their faces—an ill drink and an evil couch !

Chapter XXII., Verse 20.—These are two disputants who dispute about their Lord, but those who misbelieve, for them are cut out garments of fire, there shall be poured over their heads boiling water, wherewith what is in their bellies shall be dissolved and their skins too, and for them are maces of iron. Whenever they desire to come forth therefrom, through pain, they are sent back into it ; “ And taste ye the torment of the burning ! ”

Chapter XXXV., Verse 32.—But those who misbelieve, for them is the fire of Hell ; it shall not be decreed for them to die, nor shall aught of the torment be lightened from them ; thus do we reward every misbeliever.

Chapter XXXVII., Verse 60.—Is that better as an entertainment, or the infernal tree of the Infernal Regions ? Verily, we have made it a trial to the unjust. Verily, it is a tree that comes forth from the bottom of Hell ; its spathe is as it were the heads of devils ; verily, they shall eat

therefrom, and fill their bellies therefrom. (65)
Then shall they have upon it a mixture of boiling
water ; then, verily, their return shall be to Hell.

Chapter LXX., Verse 15.—Nay, verily, it is a
flame—dragging by the scalp ! it shall call those
who retreated and turned their backs, and who
amassed and hoarded !

Chapter LXXVIII., Verse 24.—Verily, Hell is
an ambuscade, a reward for the outrageous, to
tarry therein for ages. They shall not taste
therein cool nor drink, (25) but only boiling water
and pus—a fit reward !

PARADISE

CHAPTER III., Verse 14.—Say, “ But shall we tell you of a better thing than this ? ” For those who fear are gardens with their Lord, beneath which rivers flow ; they shall dwell therein for aye, and pure wives and grace from God.

Chapter III., Verse 125.—And vie with one another for pardon from your Lord, and for Paradise, the breadth of which is as the heaven and the earth, prepared for those who fear ; for those who expend in alms, in prosperity and adversity, for those who repress their rage, and those who pardon men ; God loves the kind.

Chapter IV., Verse 123.—But he who doeth good works—be it male or female—and believes, they shall enter into Paradise, and they shall not be wronged a jot.

Chapter VII., Verse 44.—And betwixt the two there is a veil . . .

But the Fellows of the Fire shall cry out to the Fellows of Paradise, “ Pour out upon us water, or something of what God has provided you with.” They will say, “ God has prohibited them both to those who misbelieve ; who took their religion for a sport and a play ; whom the life of the world beguiled ! ” To-day do we forget them as

Chapter LVI., Verse (10).

And the foremost foremost !

These are they who are brought nigh,

In gardens of pleasure !

A crowd of those of yore,

And a few of those of the latter day !

(15) And gold-weft couches, reclining on them
face to face.

Around them shall go eternal youths, with
goblets and ewers and a cup of flowing wine ; no
headache shall they feel therefrom, nor shall their
wits be dimmed !

(20) And fruits such as they deem the best ;

And flesh of fowl as they desire ;

And bright and large-eyed maids like hidden
pearls ;

A reward for that which they have done !

They shall hear no folly there and no sin ;

(25) Only the speech, " Peace, Peace ! "

And the fellows of the right—what right lucky
fellows !

Amid thornless lote trees.

And banana trees with piles of fruit ;

And outspread shade,

(30) And water out-poured ;

And fruit in abundance, neither failing nor
forbidden ;

And beds upraised !

Verily, we have produced them a production ;

(35) And made them virgins, darlings of equal
age (with their spouses) for the fellows of the
right ! A crowd of those of yore and a crowd of
those of the latter day !

Chapter LXXVI., Verse II.—And God will

guard them from the evil of that day and will cast on them brightness and joy ; and their reward for their patience shall be Paradise and silk ! reclining therein upon couches, they shall neither see therein sun nor piercing cold ; and close down upon them shall be its shadows ; and lowered over them its fruits to cull ; (15) and they shall be served round with vessels of silver and goblets that are as flagons — flagons of silver — which they shall mete out ! And they shall drink therein a cup tempered with ginger, a spring therein named Silsabil ! and there shall go round about them eternal boys ; when thou seest them thou wilt think them scattered pearls ; (20) and when thou seest them thou shalt see pleasure and a great estate ! On them shall be garments of green embroidered satin and brocade, and they shall be adorned with bracelets of silver ; and their Lord shall give them to drink pure drink ! Verily, this is a reward for you, and your efforts are thanked.

Chapter LXXVIII., Verse 31.—Verily, for the pious is a blissful place—gardens and vineyards, and girls with swelling breasts of the same age as themselves, and a brimming cup ; (35) they shall hear therein no folly and no lie—a reward from thy Lord, a sufficient gift !

Chapter CI., Verse 5.—And as for him whose balance is heavy, he shall be in a well-pleasing life.

But as for him whose balance is light, his dwelling shall be the pit of Hell.

And who shall make thee know what it is ? a burning fire !

GENII OR JINNS

CHAPTER VI., Verse 112.—So have we made for every prophet an enemy—devils of men and jinns ; some of them inspire others with specious speech to lead astray ; but had thy Lord pleased, they would not have done it ; so leave them with what they do devise.

.... Verse 127.—And on the day when He shall gather them all together, “ O assembly of the jinns ! ye have got much out of mankind ! ” And their clients from among mankind shall say : “ O our Lord ! much advantage had we one from another ; but we reached our appointed time which thou hadst appointed for us.” Says He, “ The fire is your resort, to dwell therein for aye ! save what God pleases ; verily, thy Lord is wise and knowing.”

Chapter XI., Verse 120.—“ I will surely fill Hell with jinns and mankind altogether.”

Chapter XV., Verse 28.—And the jinns had we created before of smokeless fire.

Chapter LI., Verse 55.—And I have not created the jinn and mankind save that they may worship Me.

I do not desire any provision from them, and I do not wish them to feed Me.

Chapter LXXII., Verse 1.—In the name of the Merciful and Compassionate God.

Say, “ I have been inspired that there listened a company of the jinn, and they said, ‘ We have heard a marvellous Koran that guides to the right direction ; and we believe therein, and we join no one with our Lord, for, verily, He—may the majesty of our Lord be exalted !—has taken to Himself neither consort nor son.

“ ‘ And, verily, a fool among us spake against God wide of the mark !

(5) “ ‘ And we thought that men and jinn would never speak a lie against God.

“ ‘ And there are persons amongst men who seek for refuge with persons amongst the jinn ; but they increase them in their perverseness. And they thought, as ye thought, that God would not raise up any one from the dead.

“ ‘ But we touched the heavens and found them filled with a mighty guard and shooting-stars, and we did sit in certain seats thereof to listen ; but whoso of us listens now finds a shooting-star for him on guard.

(10) “ ‘ And, verily, we know not whether evil be meant for those who are in the earth, or if their Lord means right by them.

“ ‘ And of us are some who are pious, and of us are some who are otherwise ; we are in separate bands.

“ ‘ And we thought that we could not frustrate God in the earth, and could not frustrate Him by flight.

“ ‘ But, verily, when we heard the guidance we believed therein ; and he who believes in his Lord shall fear neither diminution nor loss.

" ' And, verily, of us are some who are Muslims,
and of us some are trespassers ; but those of us
who are Muslims, they strive after right direction
(15) and as for the trespassers they are fuel for
Hell.' "

ANGELS

CHAPTER III., Verse 16.—God bears witness that there is no God but He, and the angels, and those possessed of knowledge standing up for justice. There is no God but He, the Mighty, the Wise. . . .

Verse 120.—When thou didst say unto the believers, “ Is it not enough for you that your Lord assists you, with three thousand of the angels sent down from on high ? ”

Chapter VI., Verse 61.—He triumphs over his servants ; He sends to them guardian angels, until, when death comes to any one of you, our messengers take him away ; they pass not over any one, and then are they returned to God, their true sovereign.

Chapter VIII., Verse 12.—When your Lord inspired the angels—“ Verily, I am with you ; make ye firm then those who believe ; I will cast dread into the hearts of those who misbelieve—strike off their necks then, and strike off from them every finger-tip.”

That is, because they went into opposition against God and His apostle ; for he who goes into opposition against God and His apostle—verily, God is keen to punish.

Chapter XVI., Verse 3.—He sends down the angels with the Spirit at His bidding upon whom He will of His servants (to say), “ Give warning that there is no God but Me.”

Chapter XXXV., Verse 1.—In the name of the Merciful and Compassionate God.

Praise belongs to God, the originator of the heavens and the earth ; who makes the angels His messengers, endued with wings in pairs, or threes, or fours ; He adds to creation what He pleases ; verily, God is mighty over all !

Chapter XXXIX., Verse 75.—And thou shalt see the angels circling round about the throne, celebrating the praise of their Lord ; and it shall be decided between them in truth ; and it shall be said, “ Praise be to God, the Lord of the worlds ! ”

Chapter XLII., Verse 3.—And the angels celebrate the praises of their Lord, and ask forgiveness for those who are on the earth.

Chapter L., Verse 16.—When the two meeters meet, sitting the one on the right and the other on the left, not a word does he utter, but a watcher is by him ready !



THE DEVIL

CHAPTER XV., Verse 29.—And when thy Lord said to the angels, "Verily, I am creating a mortal from crackling clay of black mud wrought into shape;

(30) "And when I have fashioned it, and breathed into it of my spirit, then fall ye down before it, adoring."

And the angels adored all of them together, save Iblis, who refused to be among those who adored.

He said, "O Iblis ! what ails thee that thou art not among those who adore ? "

Said he, "I would not adore a mortal whom Thou hast created from crackling clay of black mud wrought into form."

He said, "Then get thee forth therefrom, and, verily, thou art to be pelted ! (35) And, verily, the curse is upon thee until the day of judgment."

Said he, "O my Lord ! respite me until the day when they shall be raised." He said, "Then, verily, thou art of the respite until the day of the noted time."

He said, "O my Lord ! for that Thou hast seduced me, I will surely make it seem seemly for them on earth, and I will surely seduce them

all together ; (40) save such of Thy servants amongst them as are sincere." Said He, " This is a right way against Me. Verily, my servants thou hast no authority over, save over those who follow thee of such as are seduced ; and, verily, Hell is promised to them all together ! "

PREDESTINATION

CHAPTER III., Verse 163.—Those who said of their brethren, whilst they themselves stayed at home, “Had they obeyed us they would not have been killed”; say, “Ward off from yourselves death, if ye do speak the truth.”

Chapter VII., Verse 33.—Every nation has its appointed time, and when their appointed time comes they cannot keep it back an hour, nor can they bring it on.

Chapter X., Verse 11.—And if God should hasten on the bad to men as they would hasten on the good, their appointed time would surely be fulfilled. But we will let those who hope not for our meeting go on in their rebellion, blindly wandering on.

Chapter XVI., Verse 63.—If God were to punish men for their wrongdoing, He would not leave upon the earth a single beast, but He respites them until a stated time; and when their time comes they cannot put it off an hour, nor can they bring it on.

They set down to God what they abhor themselves; and their tongues describe the lie that “Good is to be theirs”; without a doubt theirs is the Fire, for, verily, they shall be sent on there!

Chapter XVII., Verse 14.—And every man's augury have we fastened on his neck.

Chapter XXI., Verse 101.—Verily, those for whom the good (reward) from us was fore-ordained they from it shall be kept far away ; they shall not hear the slightest sound thereof, and they in what their souls desire shall dwell for aye. The greatest terror shall not grieve them ; and the angels shall meet them (saying), " This is your day which ye were promised ! "

Chapter LXII., Verse 8.—Say, " Verily, the death from which ye flee will surely meet you, then shall ye be sent back to Him who knows the unseen and the visible, and He will inform you of that which ye have done ! "

PRAYER

CHAPTER II., Verse 182.—When my servants ask thee concerning me, then, verily, I am near ; I answer the prayer's prayer whene'er he prays to Me. So let them ask Me for an answer, and let them believe in me ; haply they may be directed aright.

Chapter IV., Verse 104.—But when ye have fulfilled your prayer, remember God standing and sitting and lying on your sides ; and when ye are in safety then be steadfast in prayer ; verily, prayer is for the believers prescribed and timed !

Chapter VI., Verse 71.—Say, “Verily, God's guidance is the guidance, and we are bidden to resign ourselves unto the Lord of the worlds, and be ye steadfast in prayer and fear Him, for He it is to whom we shall be gathered.”

Chapter XIV., Verse 36.—Say to my servants who believe, that they be steadfast in prayer.

Chapter XVII., Verse 80.—Be thou steadfast in prayer from the declining of the sun until the dusk of the night, and the reading of the dawn ; verily, the reading of the dawn is ever testified to.

Chapter XX., Verse 132.—Bid thy people to prayer, and persevere in it ; we do not ask thee to

provide. We will provide, and the issue shall be to piety.

Chapter XXII., Verse 76.—Be ye then steadfast to prayer, and give alms, and hold fast by God ; He is your sovereign, and an excellent sovereign, and an excellent help !

Chapter II., Verse 144.—From whencesoever thou comest forth, there turn thy face towards the sacred mosque, for it is surely truth from thy Lord ; God is not careless about what ye do. (145) And from whencesoever thou comest forth, there turn thy face towards the sacred mosque, and wheresoever ye are, turn your faces towards it, that men may have no argument against you, save only those of them who are unjust ; and fear them not, but fear Me and I will fulfil my favours to you, perchance ye may be guided yet.

Chapter VII., Verse 29.—O sons of Adam ! take your ornaments to every mosque ; and eat and drink. but do not be extravagant, for He loves not the extravagant.

ALMSGIVING

CHAPTER II., Verse 211.—They will ask thee what they are to expend in alms: say, “Whatsoever good ye expend it should be for parents and kinsmen, and the orphan and the poor, and the son of the road; and whatsoever good ye do, verily, of it God knows !”

. . . Verse 255.—O ye who believe ! expend in alms of what we have bestowed upon you, before the day comes in which is no barter, and no friendship, and no intercession ; and the misbelievers, they are the unjust.

. . . Verse 263.—The likeness of those who expend their wealth in God’s way is as the likeness of a grain that grows to seven ears, in every ear a hundred grains; for God will double unto whom he pleases ; for God both embraces and knows.

Those who expend their wealth in God’s way then do not follow up what they expend by taunting with it, and by annoyance ; these have their hire with their Lord, and no fear is on them, neither shall they grieve.

(265).—Kind speech and pardon are better than almsgiving, followed by annoyance, and God is rich and clement.

O ye who believe ! make not your almsgiving vain by taunts and annoyance, like him who expends what he has for the sake of appearances before men, and believes not in God and the last day ; for his likeness is as the likeness of a flint with soil upon it, and a heavy shower falls on it and leaves it bare rock ; they can do nought with what they earn, for God guides not the misbelieving folk.

But the likeness of those who expend their wealth craving the goodwill of God, and as an insurance for their souls, is as the likeness of a garden on a hill. A heavy shower falls on it, and it brings forth its eatables twofold ; and if no heavy shower falls on it the dew does, and God on what ye do doth look.

Chapter III., Verse 86.—Ye cannot attain to righteousness until ye expend in alms of what ye love. But what ye expend in alms, that God knows.

Chapter LXIV., Verse 16.—Then fear God as much as ye can ! and hear, and obey, and expend in alms, it is better for yourselves. But whosoever is saved from his own covetousness—these are the prosperous !

If ye lend to God a goodly loan, He will double it for you, and will forgive you ; for God is grateful, clement !

He knows the unseen and the visible ; the mighty, the wise !

FASTING

CHAPTER II., Verse 179.—There is prescribed for you the fast as it was prescribed for those before you ; haply ye may fear. (180) A certain number of days, but he amongst you who is ill or on a journey, then (let him fast) another number of days. And those who are fit to fast may redeem it by feeding a poor man ; but he who follows an impulse to a good work it is better for him ; and if ye fast it is better for you, if ye did but know.

The month of Ramazan, wherein was revealed the Koran, for a guidance to men, and for manifestations of guidance, and for a discrimination. And he amongst you who beholds this month then let him fast it ; but he who is sick or on a journey, then another number of days—God desires for you what is easy, and desires not for you what is difficult—that ye may complete the number and say, “Great is God,” for that He has guided you ; haply ye may give thanks.

PILGRIMAGE TO MECCA

CHAPTER II., Verse 192.—And fulfil the pilgrimage and the visitation to God ; but if ye be besieged, then what is easiest for you by way of gift. But shave not your heads until your gift shall reach its destination ; and he amongst you who is sick or has a hurt upon his head, then the redemption is by fasting, or by alms, or by an offering. But when ye are safe again, then let him who would enjoy the visitation until the pilgrimage (bring) what is easiest as a gift. And he who cannot find (anything to bring), then let him fast three days on the pilgrimage and seven when ye return ; these make ten days complete. That is, for him whose family are not present in the sacred mosque ; and fear God, and know that God is keen to punish.

Chapter III., Verse 90.—Verily, the first house founded for men was surely that at Bekkah, for a blessing and a guidance to the worlds. Therein are manifest signs,—Abraham's station, and whosoever enters in is safe. There is due to God from man a pilgrimage unto the House, for whosoever can find his way there. But whoso misbelieves—God is independent of the worlds.

Chapter XXII., Verse 25.—Verily, those who

misbelieve and who turn men away from God's path and the sacred mosque, which we have made for all men alike, the dweller therein, and the stranger, and he who desires therein profanation with injustice, we will make him taste grievous woe.

And when we established for Abraham the place of the House (saying), "Associate naught with Me, but cleanse My House for those who make the circuits, for those who stand to pray; for those who bow, and for those too who adore.

" And proclaim amongst men the Pilgrimage, let them come to you on foot and on every slim camel, from every deep pass, that they may witness advantages for them, and may mention the name of God for the stated days over what God has provided them with of brute beasts, then eat thereof and feed the badly off, the poor.

(30).—" Then let them finish the neglect of their persons, and let them pay their vows and make the circuit round the old House.

" That do, And whoso magnifies the sacred things of God, it is better for him with his Lord."

WINE, GAMING, FOODS AND USUALLY INFANTICIDE, ILL-TREATMENT OF ORPHANS

CHAPTER II., Verse 216.—They will draw thee about wine and games of chance ; “In them both is sin and profit to men ; the sin of both is greater than the profit of same.”

Chapter V., Verse 92.—O ye who believe verily, wine, and games of chance, and stat and divining (arrows) are only an abomination of Satan’s work ; avoid them then that haply may prosper. Satan only desires to place envy and hatred between you by wine and games of chance, and to turn you from the remembrance of God and from prayer ; but will ye not do, and obey God, and obey the Apostles, and beware if ye turn back, then know that our Apostle has only his message to preach.

Chapter II., Verse 168.—O ye who do believe eat of the good things wherewith we have provided you, and give thanks unto God if in Him ye serve—He has only forbidden for what is dead, and blood, and flesh of swine, whatsoever has been consecrated to other God ; but he who is forced, neither revol-

nor transgressing, it is in no sin for him ; verily God is forgiving and merciful.

Chapter V., Verse 4.—Forbidden to you is that which dies of itself, and blood, and the flesh of swine, and that which is devoted to other than God, and the strangled, and the knocked down, and that which falls down, and the gored, and what wild beasts have eaten—except what ye slaughter in time—and what is sacrificed to idols and dividing carcases by arrows.

Chapter II., Verse 276.—Those who devour usury shall not rise again, save as he riseth whom Satan hath paralysed with a touch ; and that is because they say, “ Selling is only like usury,” but God has made selling lawful and usury unlawful ; and he to whom the admonition from his Lord has come, if he desists, what has gone before is his ; his matter is in God’s hands. But whosoever returns (to usury) these are the Fellows of the Fire, and they shall dwell therein for aye. God shall blot out our usury, but shall make almsgiving profitable, for God loves not any sinful misbeliever.

Chapter XXX., Verse 38.—And what ye put out to usury that it may increase with the wealth of men, it shall not increase with God ; but what ye put out in alms, desiring the face of God—these it is who shall gain double.

Chapter VI., Verse 142.—Losers are they who kill their children foolishly, without knowledge, and who prohibit what God has bestowed upon them, forging a lie against God, they have erred and are not guided.

Chapter XVI., Verse 60.—When any one of

them has tidings of a female child, his face is over clouded and black, and he has to keep back his wrath.

He skulks away from the people, for the evil tidings he has heard—is he to keep it with its disgrace, or to bury it in the dust?—aye! evil is it that they judge!

For those who disbelieve in the future life is a similitude of evil; but for God is the loftiest similitude; for He is the mighty, the wise!

Chapter XVII., Verse 33.—And slay not your children for fear of poverty; we will provide for them; beware! for to slay them is ever a great sin!

Chapter IV., Verse 10.—Verily, those who devour the property of orphans unjustly, only devour into their bellies fire, and they shall broil in flames.

Chapter VI., Verse 153.—And draw not nigh unto the wealth of the orphan, save so as to better it, until he reaches full age, and give weight and measure with justice.

MARRIAGE AND DIVORCE

CHAPTER IV., Verse 3.—Marry what seems good to you of women, by twos, or threes, or fours ; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess.* That keeps you nearer to not being partial.

Chapter XXXIII., Verse 49.—O thou prophet ! verily we make lawful for thee thy wives to whom thou hast given their hire (*i.e.* dowry), and what thy right hand possesses out of the booty that God has granted thee.

Chapter II., Verse 226.—Those who swear off from their women they must wait four months ; but if they break their vow God is forgiving and merciful.

And if they intend to divorce them, verily, God hears and knows.

Divorce (may happen) twice ; then keep them in reason, or let them go with kindness. It is not lawful for you to take from them anything of what you have given them, unless both fear that they cannot keep within God's bounds.

* That is female slaves.

(230).—But if he divorce her (a third time) she shall not be lawful to him after that, until she marry another husband; but if he divorce her too, it is no crime in them both to come together again, if they think that they can keep within God's bounds. These are God's bounds which He explains to a people who know.

When ye divorce women, and they have reached the prescribed time, then keep them kindly, or let them go in reason, but do not keep them by force to transgress; for whoso does that, he is unjust to his own soul.

It is no crime in you if ye divorce your women ere ye have yet touched them, or settled for them a settlement. But provide maintenance for them—the wealthy according to his power, and the straitened in circumstances according to his power, must provide in reason; a duty this upon the kind.

And if ye divorce them before ye have touched them, but have already settled for them a settlement, the half of what ye have settled, unless they remit it, or he in whose hand is the marriage tie remits it; and that ye should remit is nearer to piety, and forget not liberality between you. Verily, God on what ye do doth look.

And divorced women should have a maintenance in reason—a duty this on those that fear.

Chapter IV., Verse 24.—But if ye wish to exchange one wife for another, and have given one of them a talent, then take not from it anything.

Chapter XXXIII., Verse 46.—O ye who believe!

when ye wed believing women, and then divorce them before ye have touched them, ye have no term that ye need observe ; so make them some provision, and let them go handsomely at large.

Chapter LXV., Verse 2.—And when they have reached their appointed time, then retain them with kindness, or separate from them with kindness ; and bring as witnesses men of equity from among you ; and give upright testimony to God. That is what He admonishes him who believes in God and the last day ; and whosoever fears God, He will make for him a (happy) issue, and will provide for him from whence he reckoned not.

PROSELYTISM

CHAPTER II., Verse 189.—But fight them that there be no sedition, and that the religion may be God's; but if they desist, then let there be no hostility save against the unjust.

Chapter III., Verse 163.—Count not those who are killed in the way of God as dead, but living with their Lord: provided for, rejoicing in what God has brought them of His grace, and being glad for those who have not reached them yet—those left behind them; there is no fear for them, and they shall not be grieved, (165) glad at favour from God and grace, and that God wasteth not the hire of the believers.

Chapter XLVIII., Verse 16.—“Ye shall be called out against a people endowed with vehement valour, and shall fight them or they shall become Muslims. And if ye obey, God will give you a good hire; but if ye turn your backs, as ye turned your backs before, He will torment you with grievous woe !”